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THE
LITTLE GUIDE
FOR
L E N T.

“ He who hateth his carnal life in this world,
“ shall save his soul in the next.”

Jo. xii. 25.

BURY:
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1808.

THE
MOTIVES and MANNER
OF
Observing Lent Holily.

THE MOTIVES.

1st. **C**ONSIDER that Lent, as it is in these our times, retains very little more than the name from what it was in former times: it hardly deserves the name of a time of penance: how many poor

would think it a time of indulgence, and of plenty, if they were supplied with all the things which we are still allowed? therefore may we not consider the retrenchments which Lent obliges us to, as rather salutary to our bodies, as well as it is to our souls, (as the Church says it in her prayers), because we retrench by it what generally is rather hurtful by its excess?

Hoc salutare jejunium animabus, corporibus que curandis salubriter institutum est.

Oratio pro sabbato 1º.

2dly. Consider, how much the holy church of Christ is afflicted in these our days, from the growing lukewarmness of her children, and from the assaults of her enemies of every kind; and it has always been by strenuous prayer, and by fasting, that God's assistance has been had recourse to, in times of great tribulations. Let us not do the contrary by shunning the slight penance the Church enjoins to us, afraid of commanding more to our weakness, and unwillingness.

A 3

y. Consider the enormous multitude of sins, which ly encreasing, from the l being now grown so pt: consider that the of your own sins makes ups no small part of that itude; therefore, do all can to appease God's anger and to turn off his vengeance.

ly. Consider how few, in decline of christian piety, take pains to observe the of Lent, as it should be: before take courage to e it up to Almighty; and it will be a comfort

to you to think that you are joined thereby to so many holy souls who do the like.

5thly. Consider the great abundance of special graces which God pours from heaven during this season, which is owing to the prayers of the Church, and to the many good works which are then performing; for which, this time is called *an acceptable time, and days of Salvation*: endeavour, therefore, all you can to get a good share in those graces.

6thly. Consider that the true servants of God, and all

ints, have made a great
 nt of fasting, especial-
 the fast of Lent, be-
 it is of *apostolic institu-*
 and therefore we may
 ler it as ordained by
 himself.

ly. Who would refuse
 tate his Saviour, as far
 can? JESUS fasted forty
 without food. He has
 y merited for us grace
 ar works of penance
 ruit.

tly. Consider this Lent
 e the last of your life :
 st to enable you to pu-
 ur conscience, to satisfy

divine justice, and to prepare you for a favourable judgment. Upon all these considerations, see, whether instead of seeking to diminish the penance of Lent, such as it is, you would not do well to add to it something of your own choice, as, by not making use of the public dispensations which are granted, or by being more frugal and plain on your table, &c.

Fasting cures Vice, elevates the mind, procures Virtue, and its rewards.

In the Preface at Mass.

THE MANNER
OF
Observing Lent Holily.

FIRST METHOD.

To meditate on the Passion of Christ
so as to divide the whole into six
parts, one for each week of Lent

FIRST WEEK.

On the Agony.

BEG by this said agony
that you may overcome
all the combats of your life,
especially at your death.—
Give great thanks to your

Saviour for having endured that agony ; and let the thought of it be your support in your troubles, particularly of mind.

SECOND WEEK.

On Judas's Treason.

Beg pardon of your Saviour for all your treasons against him, by human respects, shame, or interest. Remark his meekness towards Judas, because he was willing to forgive him. Never despair of his goodness and

V.

THIRD WEEK.

*On our Saviour before the
Judges, on his scourging
and crowning with Thorns*

Admire his meekness and
silence throughout. Imitate
him in your trials and con-
tradictions. Avoid the par-
ticular sins for which he has
suffered those torments, as
sins of uncleanness or pride.

FOURTH WEEK.

On Peter's Denial.

Consider the great afflic-
tion to our Saviour's heart, to
have seen himself deserted

d denied by the first of his
 ostles. Bear it with pa-
 nce when your friends for-
 se you : and dread your
 n frailty.

FIFTH WEEK.

*our Saviour's Carriage of
 the Cross.*

He carried it tho' heavy.
 ly women would weep over
 n, but he told them *to*
ep over themselves. Let us
 nd our offences, and the
 tice of God, and we shall
 t think our crosses so in-
 erable.

SIXTH WEEK.

*On our Saviour nailed to the
Cross, and dying upon it.*

Consider the piteous state
his whole body was in, from
head to foot. Remark the
word *'tis consummated*. With
what? with sufferings. That
death is happy which presents
to God a great deal of suffering
born with patience. Say often with your blessed
Lord: *Into thy hands, O Father,
I commend my spirit.*

SECOND METHOD.

Practice of Virtues and Good Works.

THE consideration of the sufferings of
as above.

y. Hearing mass every
either in desire, or in

y. Beginning Lent by
sion, to purify your soul.

y. Assisting at instruc-
or hearing them read.

y. Instructing the ig-
in the ways of salva-
especially servants and
en.

6thly. Affording comfort to the afflicted.

7thly. To be more liberal than usual to the poor.

8thly. To undertake more earnestly to mend your defects, and to acquire the contrary virtues.

9thly. To devote yourself generously to the pursuit of sufferings and humiliation, if God's grace draws you that way.

10thly. Pray more fervently and attentively. Propose to yourself some particular object in your prayers, as a greater desire of your salva-

tion, the conversion of some one, the prosperity of the Holy Church, the worthy reception of the Holy Sacraments by the faithful, &c.— Do not forget amidst your prayers the poor souls suffering in Purgatory.

Lastly. Say some prayers often to beg for the great grace of a holy death thro' the wounds and death of your Saviour; set apart, at least one day, to prepare for it: and be very intent, during Lent, to settle rightly the state of your conscience.

Prayer.

GRANT, O Lord, that
thy faithful may willingly
undertake this fast, and
perform it with a steady de-
votion. Through, &c.

Sparing in words, and more in food,
Also drink less, where excess stood ;
Retrench from sleep, and amuse-
ments,
Thus wilt thou keep Lent command-
ments.

Do not forget fervent prayer,
Of alms, with fast, the great power

FINIS.

**P. Gedge, Printer,
Bury St. Edmund's.**

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